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Early diplomatic relations between the United States and Japan, 1853-1865. By Payson Jackson Treat, Ph.D., professor of far eastern history, Stanford university. [Albert Shaw lectures on diplomatic history, 1917] (Baltimore: Johns Hopkins press, 1917. 458 p. \$2.50)

This is an independent study, and forms a valuable contribution to our knowledge of the opening of Japan to the world. The most important new material is from the private correspondence of Robert H. Pruyn, minister-resident of the United States in Japan, from 1862 to 1865. Wide use has been made also of the writings of Japanese on their own history. It is not probable that much could be added from American or Japanese sources, though one would like to know if the archives of the state department were examined. The British parliamentary papers, also, have been exhausted, but one feels that the record office and the British press might add something. The French, Russian, and Dutch material, too, must some day be unearthed. Yet, while these additional stores may add relevant details, they are not likely materially to change the narrative here given.

The chief contribution lies in the clean drawing of the course of foreign negotiations against a background equally clean, though less ample, of Japanese politics. Many new facts are used, and sound and industrious scholarship revealed, but these are subordinate to a skillful synthesis that carries conviction of reliability. Mr. Treat is decidedly favorable to the Japanese, with a distinct leaning toward the Shogunate. He is convinced of the skill and correct policy of our representatives, Harris and Pruyn, in their disagreements with their European colleagues. Yet his presentation is so fair that it would be quite possible to base on his account an argument in favor of the policy of the British representative Alcock.

The intrinsic importance of the subject is sufficient justification of the book. In connection with American foreign policy, its chief interest lies in the honorable and friendly spirit displayed, and in the initiation strongly at variance with our policy in other parts of the world, proved to be permanent with regard to that continent. While Harris urges patience with the Japanese as a "semi-civilized" nation, one cannot but be impressed with their intellectual preparedness for a place in the world. If the memorial of the Shogun to the mikado in 1858, proposing that Japan become a member of an alliance for punishing a nation which might act against international interests, and for protecting "harmless but powerless nations," and that it was the "great destiny" of Japan to have its emperor become the "Great ruler of all nations," illustrates oriental imagination, it was founded on arguments, if drawn from Harris at least thoroughly assimilated, which are still sound. Not

least interesting is the appreciation displayed by Japanese opposing as well as favoring foreign intercourse, that much must be learned from the outside world. Often times those preparing to resist and those favoring the foreigner were actually working along the same line.

The book covers a real period. At its beginning Japan had no relations with the outside world except the slight tie with Dutch and Chinese at Nagasaki. This is the period of struggle. At its close, Japan was definitely opened. It is intended as the first part of an extensive study of all Japanese-American diplomatic relations. It is admirably footnoted, and contains bibliography and index.

CARL RUSSELL FISH

The mikado institution and person. A study of the internal political forces of Japan. By William Elliot Griffis, D.D., L.H.D., formerly of the Imperial university of Tokyo. (Princeton: Princeton university press, London: Humphrey Milford, Oxford university press, 1915. 346 p. \$1.50 net)

The mikado as "institution" is mikadoism, which, as stated in the preface, "is the symbol of all that is dear to the Japanese; yet, like all social forces, whether religion, or the magic of a great name, or the national flag, the dogma is often abused by its so-called friends, is made an unnecessary engine of cruelty, or is debased to selfish or mercenary purposes." Again, (p. 15) "the Mikado is the living symbol of all that is glorious in the history of Everlasting Great Japan. He expresses to the sons of Nippon whatever is dearest in the present and auspicious in the future. He incarnates history and religion. His person embodies the nation's memory and the people's hope." Mikadoism is thus a cult which embodies the traditions concerning the mikado (emperor?) as religious and political head of his people.

This cult, as explained in chapter 5, originated "before there was a Government," in a clan ritual that "always had been." Nameless at first, it was later designated as the "Way of the Gods" (ancestors), Shinto. "Codeless, ethicless and without dogma," it was "simply propriety, loyalty, the attitude of mind becoming the ruled in presence of their rulers," showing also "how man felt in the presence of the spirits of the dead and the powers mysterious." "Mikadoism generated the military, political and unifying ideas and forces which have made the Japanese a nation." Stimulated and supplemented by Buddhism, mikadoism was developed by politicians—from motives of "officeholder's greed of power and pelf" or of "conservative precaution." While the mikado was exalted to the "shelf of the blue clouds," he was shorn of direct political power and kept in seclusion. "Under the shadow of such